

## New-Year Hymn.

Now a new year opens;  
Now we newly turn  
To the holy Savior,  
Lessons fresh to learn.

Of thy cross thus early  
Tokens thou dost give;  
By thy wounds thou healest,  
By thy death we live.

Not to suffer only,  
Jesus didst thou come,  
But to leave us way-marks  
Pointing to our home.

In thy blessed footsteps  
Ever may we tread,  
Safe when keeping near thee,  
By thy Spirit led.

—REV. S. C. CLARKE.

## A Plea for Education.

BY A. A. COBER.

I plead for the development of the mind because God is in favor of it. He himself instructed Solomon until he excelled the learning of Egypt and the East. Ethan and Heman and Chalcol and Darda were wise men; but Solomon knew more than they all, "For he was wiser than all men."

God believes in the utility of mental ability. When Israel was a nation of slaves gathering straw carrying the hod and wielding the trowel, God selected from the thousands, Moses a man of intelligence to intercede with Pharaoh and finally deliver the nation from the cruelty of slavery. At this juncture Israel begins as a separate nation established his throne, and battling with the world. But why should God select Moses to deliver the nation from the hovels of the Egyptian brickyards? He was a murderer, not eloquent, "slow of speech and of a slow tongue." This ineloquent man had to have his brother to speak for him in public. But "he was learned in all the wisdom of the Egyptians." Egypt was then the most learned nation of the earth, and the princess gave him a good education. He was thoroughly acquainted with the Egyptian customs. He was brought up in the royal family and consequently knew all about the king's nature. All this intelligence fitted him for the office of deliverer as none else was fitted for it. It is true that more than one of the leaders of the Jews after the death of Moses was inferior to Moses in wisdom, and yet they ruled with considerable success. But they lacked the oppression that encountered Moses. To establish a nation is one thing and to rule it after it has been established is quite another.

God selected Paul an educated man to become the first missionary, saying, "For he is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel." This very educated minister of the gospel unlocked the gates of heaven for Rome, Greece, and all the world. Rulers trembled under his wisdom and eloquence. He proved the divinity of Christ to the Jews at Damascus, and established the religion of the unknown God among the philosophers of Athens. Not unfrequently when God had a mission of momentous consequences to perform did he select a man of wisdom. Here we have Moses an educated man to liberate the Jews from among the gentiles to live a separate life, and about fifteen hundred years afterward Paul another educated man to carry the gospel to the gentiles. Two of the greatest events in the history of the world brought about by enlightened men. God avails himself of intelligence.

God sanctions enlightenment because he is enlightened himself. God is omniscient, he knows all things. There is no language that he cannot read, write and speak. There is no science or philosophy that he has not sounded. There is no art but that he can excel it. He is so skilled in mathematics that he can count every hair on your head at a glance. He is so well versed that he can call all the stars by name. If God is so well informed do you suppose he would condemn education? Did you ever hear of an intelligent man condemning intelligence? All admit that man should have some education. If, then, it is well for him to have some why should it not be better for him

to have more. Who will presume to declare where intelligence should leave off and ignorance begin? Holmes has well said in the words, "The best part of our knowledge is that which teaches us where knowledge leaves off and ignorance begins." If it is well to know a little grammar it is well to know a little rhetoric, and if it is well to know a little rhetoric it is well to know a little logic and better still to know much. You know a man can see better with two eyes than with one. So when he fixes one eye on revelation and the other on nature he can see up through revelation and nature to revelation and nature's God. Just think of it, God an intelligent being condemning education! If, therefore, God knows all things by condemning intelligence he would condemn himself, and if he does not condemn himself, why should he condemn others because of intelligence? God is our grand model standing in the center of the universe, asking us to become like him. He does not require us to follow him in every thing but wisdom. Why, "wisdom is the principal thing, therefore get wisdom." So goes a proverb of Solomon. But says some one, "that means the fear of the Lord." Did you ever hear of a man who had the fear of the Lord and did not have at least some worldly (as some call it) wisdom? The very letters with which you spell out the words to get the thoughts of the Bible are of the "world." So in every thing connected with the transcription of ideas whether sacred or profane, literary or scientific. Without at least some knowledge of the "world" you cannot get to heaven. We must go through the world to get to heaven. The terrestrial is our medium to the Celestial.

Almost every individual acknowledges the validity of mental skill. When your son takes sick you are anxious to call in the physician. You say "that boy must have a prescription or he may die." Now if you don't believe in intelligence, why not name the disease of your son yourself and administer such medicines as you may think most efficacious? You can not tell whether he has pleurisy or pneumonia, scrofula or consumption, the rickets or lumbago. You can not tell whether the disease requires Tincture of iron or Balsam de Malthe, quinine or calomel, a poultice or a plaster. The physician knows all about this because he has studied the symptoms and nature of diseases, as well as the nature and effects of medicines. So I might show to you in the various professions that you admit the validity of education. Some admit the validity of education in every profession; but when you touch an education in the ministerial profession, they say it puffs up too much. Here men ought to be as ignorant as Egyptian mummies and as blind as Ammorite Molechs. I believe Christ would say, "O ye blind guides! which strain and cough and choke and swallow at a gnat, and then lay open your mouths and swallow camels." Why, science is a commentary to the Bible; logic reasons correctly from the Bible, and profane history proves the divinity of the Bible. I take up the Bible and read in that man is fearfully and wonderfully made. I then take up my physiology and find that science confirms the Bible statement. I read in the Bible that there is no speech nor language where the voice is not heard. I look over my philosophy and find that the statement is confirmed. On the same page of profane history that I read of the Caesars I read of the Messiah. Christ is a great central figure with science, art, literature, history, and the Bible pointing toward him, saying, "Behold the Lamb of God which taketh away the sins of the world."

I might lay aside my pen now; but since I have come within the shadow of Ashland College I must say another word in regard to it. My soul thirsts for that fountain of knowledge. Those commodious buildings enclosing the spring have already cost too much of the brethren's money to merit no further attention. When I so closely observe that God is in favor of mental development, and that our talents are not to be buried, I can not keep silent. I appeal to your reasoning powers, shall we now throw away the \$54,000 that have been paid and subscribed because we are unwilling to pay the \$6,000 that are yet wanting? Shall the Brethren church now permit the money already paid

and subscribed to be wasted as far as our interests are concerned? More than that, shall the money of the brethren already invested now go toward the building up of intelligence in whatever denomination that might obtain the College? Can we afford to build colleges for other denominations? Rather than see it go into other hands I'll double my subscription.

Last spring Chaplain Mc Cabe started on a tour in the M. E. church to raise a million dollars for missionary purposes and with not a little success. Shall the Brethren church now stagger at \$6,000? Men say there is so much to pay in the church now. It is not a very large amount, only about \$6,000. \$6,000 will boom the College, fill your pulpits with intelligent ministers, send out efficient evangelists, and give the church such a ring of energy as it has never felt before. Souls will come down from the barren mountain, bathe in some Jordan and walk in newness of life. God grant that it may be even so.

Shall the church attempt at prosperity without a college? If we cannot have a college, I hope we may have prosperity. But the two are so closely related that we ought not to destroy the affinity. If the college must die, it will die hard. Now I have done. I hope I may be pardonable for my urgent remarks.

Glenford, O.

P. S. I said I have done, but when such zeal for the college as was lately manifested at Ashland, gives vent to over a thousand dollars, I catch new inspiration. I am not much in favor of epidemics; but I pray God that this spontaneous outburst of charity—and this is what I call substantial charity—may effect the entire brotherhood until that bell in the cupola of the college rings out in clear tones "w-e-l-l d-o-n-e," and before the resonance dies away God finishes what the bell cannot say, "good and faithful servants."

The secret is out; the Ashland City church has done more for the college than any other church in the brotherhood, and Bro. H. K. Meyers has done more than any other individual in the church. Bro. Meyers, after giving about two thousand five hundred dollars, sends Bro. Holsinger away with a subscription of five hundred dollars and now his zeal again provokes him to pull out his pocket-book and roll out another five hundred-dollar-bill making in all three thousand five hundred dollars for Ashland College. Let the name of Bro. Meyers be placed in the archives of the college as a benefactor. Others have done honorably. This is in legal tender what the Ashland Church thinks of the College. Some people say "the college is going down." Does this look like it? If it does I confess I can't see it. "There are many churches that are abundantly more able than the Ashland City church. I shall not dictate as to what they ought to do, but I know they could pay the college. If those members who live in the shadow of the college and who know all about its conditions and circumstance, are not afraid to give so liberally, why should we fear? The fact is the "institution" will pull through and the sooner we do our part the better we will feel. Now let the good will prevail and "WE SHALL COME REJOICING BRINGING IN THE" COLLEGE. This does not sound very poetical, but the fact is, there is more truth than imagination in it.

I wanted to have the post scriptum real solemn, but I am overjoyed at the apparent final triumph of my *alma mater*. I lift up my eye, and methinks I see the sunlight in the distance shining through the clouds, so I pass off the stage to await further developments.

A. A. COBER.

The future of society is in the hands of the mothers.

Talk is cheap, but a good example costs something.

A fruit-bearing tree bends; all the virtues are lowly.

The men that hope little are the men that go on working.

Virtue like a dowerless beauty has more admirers than followers.

An object to be desired is at once the pleasure